affection. The heart of the atheist becomes as blank as his system; and the service of the pantheist has as little emotion as the supposed principle which governs the universe. It is curious, too, to observe how superstition lands us practically in the same consequences as the atheism and the pantheism which it so much abhors. The mind which discovers God only so far as its feelings are moved and its fears awakened, will feel itself beyond restraint when there is no such excitement. Hence the abject and craven superstition, which prompts to trembling and despair when the man feels himself to be in circumstances of terror, is quite compatible with the most unbridled indulgence and unblushing criminality, when the mind is freed from the pressure of alarm. He who sees God only at certain times, and in certain places, as in temples and groves, will feel as if he were beyond his cognizance and control in all other positions. Hence we find the earnest (we cannot say spiritual) worshipper at the altar cheating in the market-place, and in lulging the basest propensities of his nature, when he thinks himself under the clouds of concealment.

Borrow is not relating anything contrary to human nature, when he tells us of the gipsy mother who said to her children, "You may go and steal, now that you have *said* your prayers/"

Whatever these systems may differ in, they all agree in this, that they are not fitted to lay an effectual restraint on pride, on lust, on passion, and the other evil principles of the human heart. The atheist glories in the circumstance that he is unrestrained: it is one of the supposed advantages of his system. Not that he thereby attains to greater freedom ; for the pride which, he has called in acts as the Saxons did, when the ancient Britons invited them to their assistance against their northern neighbours—it proves a sterner master than the power from which he wished to be delivered. Nor will the cobwebs which the dreamy pantheist

weaves be able to restrain the rising passion. This smoke cannot be made to face the wind. Nay, the pleasure and lust by which he is tempted will not experience much difficulty in inducing the loose and accommodating system to weave them into their laws and principles; and evil will be allowed, as a step necessary to the accomplishment of what is good. As to practical influence, the mystic faith of the pantheist differs &om the absolute unbelief of the atheist, as the vapours which the waters exhale, and the moon tinges with her beams, differ from nonentity. Nor